

by which Her Majesty has signified her approval.

It is proposed that the Church House shall contain one large hall capable of holding 3,000 persons, two smaller halls holding 500 each, and some half-dozen smaller rooms to serve as committee rooms, &c. The Bishops of London and Carlisle and the Right Hon. Messrs. Stanhope and Beresford Hope, and Mr. Cubitt were amongst the speakers; but the speech of the afternoon was that of the Bishop of Carlisle, the originator of the movement, who carried his audience thoroughly with him as he discussed the advantages of such a building, not only to the Church of England proper but to the Church of the British Empire, and even to the Church of the whole English-speaking peoples throughout the world, whether under the dominion of Queen Victoria or not. It would be a tangible public record of the Church's thankfulness for the spiritual, intellectual, and material progress which had so eminently marked the reign of Queen Victoria. The idea of a Church House seems to have met with a cordial reception in all parts of the country and of the Colonies, as a fitting symbol of the unity of the Church at home and abroad. As in old time, the Church organization of diocesan and provincial Synods led to the secular organization and unity of the several kingdoms, under one king and under one Parliament; so it may be hoped that the more perfect union of the several branches of the English-speaking Church under one head, will lead up to that union of the British Empire, which is becoming more and more the desire, even the aspiration, of unionist statesmen. To this end a well-constituted Church House would unquestionably tend.

**INTERCESSION FOR MISSIONS.**—A letter has been issued by the Archbishops of Canterbury and York on the subject of the approaching season of Intercession for Foreign Missions in which they say:—"We desire to express our anxiety that the season of general Intercession for Missions having been finally agreed upon with all the Churches of the Anglican Communion should be observed as widely and earnestly as possible in all our parishes. The time thus adopted for these supplications in some day of the week in which the Festival of Saint Andrew falls, with a preference for St. Andrew's Eve. There is a deep and just conviction that this Intercession has been answered by many marks of blessing, and especially in the raising up of men devoted to spread the knowledge of Christ. And since the spirit and force of the observance is greatly strengthened by the sense of unity throughout all the Churches of the world in communion with us, we hope that where it is possible the day chiefly recommended may be kept. The aspect of Missionary work is everywhere cheering. Hindrances daily lessen, and much progress has been made everywhere in spite of them. Every step of Mission progress is now felt, even by cold witnesses, to be a step in civilization. We ought to pray for unitedness in the spirit with which all the work is done, and for fresh gifts of zeal and wisdom.

**SUNDAY-SCHOOL LEAFLETS AND PAPERS.**—Advent is the season from which most of the Leaflets and papers date their year, and it is high time that the Sunday-schools were ordering supplies for the coming year. We would remind our readers that in the Diocese of Toronto there has been prepared, under the approval of the Bishop, an adapted Form of the Church of England Sunday-school Institute Leaflets, which would be suitable for the whole Dominion. This has been recommended by the Synod and Sunday-school Committee for use also in the Diocese of Montreal. Messrs. Egerton & Co., and Thos. Whittaker, of N.Y., issue good Leaflets, for both old and young scholars, the latter being illustrated. Sunday-schools should see that they use nothing but what is

distinctive and true in its Church teaching; and which also recognizes and follows the Church year. For Sunday-school papers, the *Young Churchman* and *Shepherd's Arms* are excellent, and the *Young Christian Soldier* is also good.

### SERMON ON UNITY OF THE CHURCH WHICH IS CHRIST'S BODY.

Preached by the request of a Member of "The Church Unity Society" by the Rev. Isaac Brock, M.A., President of King's College, Windsor, and Canon of St. Luke's Cathedral, Halifax; in Christ Church, Amherst, and in St. Luke's, Annapolis Royal, and published by request.

Ep. iv. 4-6:—"There is One Body and One Spirit, even as ye are called in One Hope of your calling: One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in you all."

St. Paul in his Epistles written before his first imprisonment at Rome, speaks of the Churches of Christ: in his Epistles written during and after that time he speaks of the Church of Christ.

That first imprisonment at Rome seems therefore to mark an epoch in the development of the doctrines of the Church as taught by St. Paul. From the imperial city, the metropolis of the Empire, he found himself looking out on all the Churches of Europe and Asia; and then it seemed as if the great truth of the imperial Unity of Christ's Kingdom dawned on him, and became henceforth his habitual thought.

These various Churches which he and his brother apostles had planted in the thirty years since Christ's Ascension, were all one; parts of one great whole, THE BODY OF CHRIST. No longer, therefore, as in his earlier Epistles does he speak of the Churches—now he even speaks of the Church which is Christ's Body.

In this short Epistle of 155 verses, there are no less than eighteen references to the Church: nine times the word occurs, (always in the singular) and in nine other places where it is referred to, it is always in language expressive of its unity.

It is the FAMILY of God the Father:

It is the BODY of God the Son:

It is the TEMPLE of God the Holy Ghost.

Another is the subject of the verses of my text—The Unity of the Church which is Christ's Body—the Apostle first asserts that Unity; then shows wherein it consists.

I. St. Paul first asserts the Unity of the Church "There is ONE Body." In the first chapter of this Epistle, the Apostle has distinctly told us what is the "One Body." "God "he says" gave Christ to be Head over all things to the Church, which is His Body."

The one Body, therefore, is the Church of God. This Church is a visible Society. It compares to "a city set on a hill which cannot be hid." It has a visible door of admission, Holy Baptism; visible rules and officers, apostle, presbyter, and deacons in the first century, bishops, presbyters, and deacons who have succeeded them from the first down to this nineteenth Christian century—yes, the Church which is Christ's Body is a visible society—for had the Jews or Pagans in olden days any difficulty in knowing what body to persecute?

And this visible society, the Church of God, though made up of many members was truly and literally for many centuries after Christ's Assension—One Body.

The Churches of Syria, Macedonia, Africa, of Italy and Milan; of Spain and Gaul and Britain, of Egypt and Carthage, notwithstanding some peculiarities, were all members of the One, Holy, Catholic and Apostolic Church; A Church member in Britain, was one also in Italy, in Syria, and wherever the Church had been planted.

In these days a Christian who left his home, took with him a letter from his Bishop, certifying his standing as a baptized man, and that letter unlocked for him Christian hospitality, ensured Christian greeting, admitted him to Christian fellowship in every land known to civilized man. In the deserts of Numidia, among Scythian snows, by the cataracts of the Nile, and by the shores of far-off British streams, he found the same Church to welcome him, he joined in the same prayers, professed his faith with the same creed; for he was a member of that grand brotherhood, that knew neither Jew nor Greek, bond nor free, but baptized with His fellowship of love and equality, all for whom Christ died.

Yes, then, wherever the banner of the Cross was raised, there was One Body—not many denominations, but one Holy Catholic Church.

The unity of the Church was then a visible and a potent fact: a fact which told with tremendous power on the Pagan world, and contributed to the success of the Church Missions; nor will the heathen world ever be won for Christ till visible unity is restored to divided Christendom. The intellectual Brahmin approached to-day by the Missionaries of rival Churches and sects, turns from the message they bring in scorn.

The Apostle having asserted the unity of Christ's Church, goes on to show us

#### II. Wherein that unity consists.

(1.) In the one Body there is the one Spirit, the Holy Spirit of God. He was given to each member of the Church in Holy Baptism, though many have lost His presence by wilful sin. He dwells in the Church; He animates and rules the one Body; whatever there is of life, and grace, and holiness in the Church comes from the Holy Spirit. He is the Giver of life—the Bestower of grace—the Author of holiness.

(2.) Next, the members of this one Body are called in one hope of their calling. One glorious hope belongs to all the members of the Church of God. Do you ask what is that hope? Then call to mind these words of our ancient Creed: "I believe in the Resurrection of the Body and the Life Everlasting." Through the risen Jesus, this hope is ours: "When Thou, O Christ, hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers."

(3.) Further, over this one Body there is one Lord, even the Lord Jesus, who is the Head of the Body. Our Lord claims the allegiance and calls for the service of every member of His Body, the Church; and who has a better right to this allegiance and service than Jesus, who has purchased the Church with His own blood?

(4.) Further, this one Body<sup>s</sup> professes and confesses one Faith.

Faith here is not subjective, but objective—that is, it is not that *by which* we believe, it is *that which* we believe; one Faith—described by St. Jude as "The Faith which was once for all delivered to the Saints"—contained in Holy Scripture, summed up in the three great Creeds of the Church; one Faith—taught in all its completeness by the Apostles, possessed in all its fullness by the Church of the first Christian century, and needing not therefore—nay, excluding—the developments of Trent and Geneva in the 16th century, and the additions of the Vatican in the 19th century.

(5.) Again, into this one Body all the members are admitted by one Baptism—namely, Baptism by water and the Holy Ghost, administered in the Name of the Father, the Son, and the Holy Ghost. This is the one door of admission into Christ's Church, appointed as such not by man, but by the Head of the Church, the Lord Jesus Himself, shortly before His Ascension to heaven. St. Paul, writing to the Church at Corinth, distinctly points to Holy Baptism as the one door of admission for all alike into